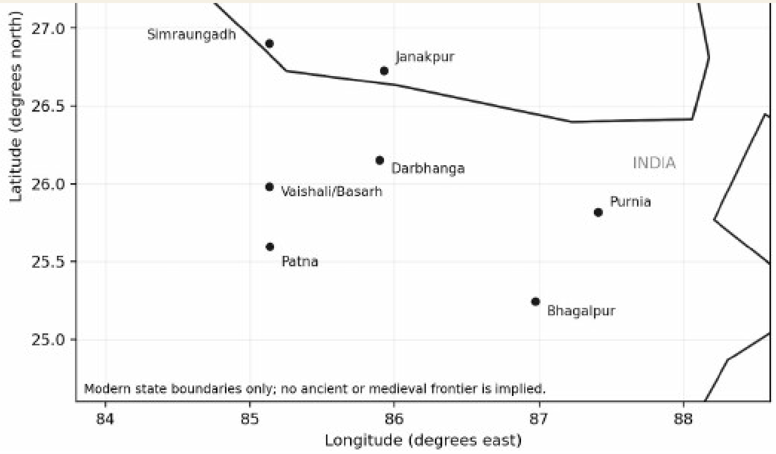
MITHILA–VAJJI–ANGA

Five ways into the archive

A seminar deck for the Videha historical research ecosystem

Gajendra Thakur · Videha Maithili eJournal · 2026

Mithila, Vajji, and Anga in connected histories



Map 1. Selected present-day reference points used for orientation in this book. Modern state boundaries are shown only to locate places; no frontier of Videha, Vajji, Anga, Mithila, or Tirhut is implied.

Editorial map prepared for this book, 2026. Underlying country polygons: Natural Earth 1:110m public-domain cultural vectors; selected point locations checked against GeoNames/open geographic gazetteers. Rights: Natural Earth data are public domain; editorial overlay © Gajendra Thakur, 2026.

Source links: Natural Earth ; GeoNames

Videha, Mithila, Tirabhukti, and Tirhut: related names with different histories

The names Videha, Mithila, Tirabhukti, and Tirhut are connected in regional historical writing, but the connection should not be flattened into permanent synonymy. Videha

01 **Mithila / Videha**

Courtly, scholastic, sacred, literary, and genealogical histories across present-day India and Nepal.

02 **Vajji / Vaiśālī**

Corporate polity, Buddhist and Jain itineraries, and the material landscape of Basarh and Kolhua.

03 **Anga / Campā**

Eastern political centre and commercial corridor connected to the Ganga and wider religious networks.

Modern coordinates orient the reader. They do not recreate ancient frontiers.

A layered timeline replaces a single origin story

- **Later Vedic** — Videha and the Sadanīrā
- **c. 6th–5th c. BCE** — Vajji, Anga, and renunciant routes
- **Medieval centuries** — Commentary and scholastic Mithila
- **Long duration** — Panji memory and settlement networks
- **Modern period** — Print, Maithili translation, and Videha

Different forms of evidence carry different kinds of certainty. Texts, archaeology, inscriptions, genealogy, and living tradition must remain distinguishable.

Genealogy becomes a network of social memory

The six-volume series treats abbreviated entries as evidence that requires grammar, indexes, historical context, and care around inherited stigma.

Mūla and lineage

Marriage links

Village corridors

Titles and occupations

Ethical reading

Objection and response form a method of inquiry

01	02	03	04	05
QUESTION	**PŪRVAPAKṢA**	**PROOF TEST**	**UTTARAPAKṢA**	**SYNTHESIS**
State the claim precisely	Give the strongest objection	Examine pramāṇa and inference	Answer without weakening the objection	Retain what survives criticism

The method links Indian and Western philosophy while keeping historical vocabulary, evidence, and disagreement visible.

Four translations sustain a living philosophical language

Ātmatattvaviveka

Self and metaphysics

Bhāmatī

Advaita commentary

Nyāyakusumāñjali

Nyāya arguments

Tattvacintāmaṇi

Navya-Nyāya epistemology

Translation carries technical argument into Maithili while preserving the source text, philosophical vocabulary, and the translator’s critical apparatus.

Five research rooms now work together

01 **Book exhibitions**

Covers, synopsis, metadata, contents

02 **Historical map**

Period slider and evidence layers

03 **Knowledge graph**

People, places, texts, and ideas

04 **Multiscript reader**

English, Maithili, Devanagari, Tirhuta

05 **Videha classroom**

Illustration, narration, and teaching deck

Continue the research

videha-ejournal.github.io/mithila-vajji-anga/

www.videha.co.in

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